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attempted suicide are Zeno, Aristotle, Lucretius, Rousseau; those who had a mania of greatness are Hegel, (who said: "I can say with Christ not only, that I teach the truth, but I am myself the truth,") and Comte who thought he was the High Priest of humanity. In the words of Aristotle: "*Nullum magnum ingenium sine quadam mixtura dementiæ.*"

The most complete type of insanity in genius is Schopenhauer. He says himself that his intelligence came from his mother, an authoress full of vivacity, but without heart; while his character was transmitted from his father, a banker, misanthropic and bizarre even to *lypémante*. He was hard of hearing from youth. In spite of changing scenes and voyaging, he lived without gaiety. He often gave vent to his discontentment. The Alps gave him a deep sadness. Owing to his temperament he could not live with his mother. He passed rapidly from profound sadness to excessive joy. He described men as "bread-soup soaked in water with a little arsenic;" and man's egotism as like to that, "which unites a dog to his master." He confessed, that when he composed his great work, he carried himself strangely, and was taken for insane. He had a very distinct apparition, accompanied with a psychical affection, he passed weeks in a state of profound sadness without seeing anyone. From infancy he had the mania of greatness, melancholia and the idea of persecution. He was afraid of a razor; a cup not his own could communicate a contagious disease. He was occupied always with himself "creator of a new system." He said, that men of genius are often like the insane, given to continual agitation. Hearing his landlady talking in an anteroom, he went and shook her so severely as to break her arm.

If it be objected to our author's view, that it is cruel to compare all that we consider highest in the world with insanity or criminality, it may be answered, that we might as well deny beauty to the lily, because it grows in a marsh; as well say, that botanical analysis destroys the fragrance of a plant, or object to classing man among the bipeds, because vultures and other birds are so named. The genesis and evolution of an object does not change the present nature of the object. If man came from the lower animals, it is no dishonor. What man is, is what elevates him, not where he came from. Any analysis of genius, that may show the closest relation to insanity or crime, cannot change genius itself. It might be said, that it is rather to the credit of genius, to come so near insanity, and yet not be it. The question is not a matter of sentiment, but of facts.

We might classify men into geniuses, insane, criminal and normal. We may say, that the genius is more like the insane than any other class of men, and the most divergent from the normal man; that the insane is more unlike the normal man than the criminal is. Considering all the characteristics of the criminal he is the nearest allied to the normal man, but in one characteristic he is the most distant from the normal man; that is, in a feebleness or want of moral sense. As the genius can be a monster of intellectual development, so the criminal can be a monster in immorality. The criminal is the only one, who can be a member of all these classes. Lacenaire, a celebrated criminal, was a genius. Geniuses, who were criminals, are Bacon, Seneca, Rousseau and Donizetti.

Hypnotism and Crime, DR. J. M. CHARCOT. The Forum, April, 1890.

There is comparatively little written on criminal hypnotism. The ideas as set forth by the originator and leader of the Paris school are of all the more interest. Persons susceptible of hypnotization are nervous and capable of becoming hysterical, if not actually so at the beginning of the experiments. Hypnotism and hysteria are near akin. Hypnotism is a genuine neurosis, not a physiological state. There are

three states: lethargy, catalepsy and somnambulism; in the first two, particularly in lethargy, there is absolute unconsciousness, the subject is motionless, his will in abeyance, there is no suggestibility. In the third state, the subject hears, sees, receives and carries out suggestions given him by the one who hypnotized him. An important fact is, that on awaking he recollects, outside of the suggestion given him, nothing that has happened during the sleep; but he will recollect it in a second period of hypnotic somnambulism, unless a contradictory suggestion be given. This loss and this recovery of recollection under fixed conditions is important in medico-legal hypnotism.

Rape and attempts at rape are the most frequent crimes upon hypnotized persons. Gilles de la Tourette is able to cite five cases of this class, developed in action at law; not a small number, considering the difficulties of detection. The problem to be solved is this: "Given the suggestibility of a somnambule, can one use him to do a criminal act to which he would never have consented outside of the hypnotic sleep?" Suppose a subject put to sleep, and in the somnambule state he is told: "You know A; he is a contemptible fellow and is ever trying to injure you. He must be put out of the way. Here is a dagger, to-morrow you will go to his house and stab him. You are not to remember that I ordered you to kill him, even if you be hypnotized again." This can be done in the laboratory.

But some subjects refuse to obey; the training of subjects is not easy, it takes time; and suitable subjects are not numerous. Suppose the subject is already to act, but the victim does not pass, what happens? In most cases a fit of hysteria; or an attack of acute delirium, or of babbling mania. Thus, it is as important that the conditions be realized, as that the suggestion be accepted. Now, no one has been able to discover one single crime of this kind actually committed in real life. A criminal desires first of all to escape punishment; he will not make sure of his revenge and conceal himself from prosecution by putting a weapon in the hand of a lunatic somnambule. Suppose a somnambule signs a check; on awaking he will hardly part with his property without protest. He will ask himself how he came to sign such a paper; an investigation might be embarrassing to the holder of the check. Although the courts will seldom be called upon to consider crimes committed by somnambules or upon somnambules, yet there is danger in another direction, that is, in the injurious effects of ill-advised hypnotizations by persons who are not physicians. We can track a "showman magnetizer" by the persons he succeeded with, who become nervous and irritable; some fall into deep sleep out of which it is difficult to bring them; they are unfitted for duties of daily life. Others, and they are the majority, have convulsions resembling the crises of confirmed hysteria. Hypnotism should be confined to the medical profession. The expert in court has to inquire if the subject has an affection capable of coming from ill-advised hypnotism. He ought not to go beyond the formula: "The individual can (or cannot) be put into the hypnotic state."

Les Suggestions Criminelles, Leçons professées à la Faculté de Nancy, par M. le Professeur BERNHEIM. Revue de l'Hypnotisme, 1er Mars, 1890.

This article, written by the leader of the Nancy school, brings out clearly the main point of difference between the two schools. Free will and responsibility are problems that present themselves to us. We are all suggestible in a certain measure; our reason leaves us sometimes; evil thoughts creep into our imagination out of our control; the thought tends to become an act. To what degree can we resist this tendency? Can it not impose upon us the law of ideo-motor or ideodynamic automatism, which transforms the idea into action? Can